1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

175 631 something through the British Government, which he enjoys at Wazīrābād.

177 361 [346] Rājāorī has one conspicuous building raised by its last, the present, rulers. A large temple, elevated on a rock by the river, shows to all that Hindū power has again spread thus far west. As another sign of this, the Dogrās have changed the name of the place to *Rāmpūr*, thus designating it after one of their gods; this new name has displaced the old in official dealings, but not in the mouths of the commonalty.

RAJAORI TO SIRINAGAR: EIGHT MARCHES.

133* 487 We have hitherto in our journey been among the Outer, the Lower, Hills; in these next marches we shall get over the higher ranges of mountains, those that are the great barriers of Kashmir. The first two days' march from Rājāorī will take us northward over the Ratan Ridge by a pass that is called the Ratan Pīr; the next four will lead us eastward through the main Panjāl Range (of which the other was a branch) by the pass called the Pīr Panjāl, and will bring us down to the level and out into the wide opening of the vale of Kashmir; the last two are wholly within that valley.

The following is a list of the eight marches, still numbering from Jummoo:

	Miles.		Miles.
7. Rājāorī to Thanna	14	11. Allābād to Hīrpūr	14
8. Thanna to Baramgalla ..	10	12. Hīrpūr to Shapeyan	6
9. Baramgalla to Poshiāna ..	10	13. Shapeyan to Kahnpūr ..	15
10. Poshiāna to Allābād Sarā ..	11	14. Kahnpūr to Sirīnagar ..	12

[311] In the first march, from Rājāorī to Thanna, we keep for 14 miles in the same not wide valley, following up this western Tavī stream, rising by a gradual incline. The ground of the valley is all terraced and made into rice-fields, which at this time are flooded with water led from the stream in preparation for the sowing, which will be done a week or two later. The valley is closely bounded by spurs of hills, which change their look as we near the end of the march, for we then get among a higher class

245 654 *Silviculture.*—Great progress was made during this decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] [314] *Commercial Development.*—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 29 millions. The markets for minor products were developed and extended. The production of crude resin rose from about 4,000 maunds to 55,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenues.

241 242 **26. Agriculture.**—A glance at Imperial Table X (Occupation), will show that by far the major portion of the inhabitants of the State depend on agriculture for their livelihood. The prosperity of trade and transport is also indissolubly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, more scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the mouths that feed on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatised seeds have multiplied the yield by 50 per cent. About 160 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 177 *Implements.*—Several implements such as Meston ploughs, Horse Hoe, Bar Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 *Shows.*—Agricultural shows used to be held on the occasions of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1979 an agricultural show was held at Jammu

their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of females children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages. 162*

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916)while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

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121. **Influence of Social Conditions and Local Customs.**—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilisation. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Ruler of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Saries. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalising the atmosphere. [582] [587] [562] [177]

4/A [Errata: see category 116, p. 329 for corrections -- Analyst]